

The SWORD of the LORD

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The Saddest Word Ever Spoken by Our Lord

By EVANGELIST JOE HENRY HANKINS, D.D.

Preached at Central Baptist Church, Chicago, Illinois, February, 1946. Mechanically recorded for THE SWORD OF THE LORD

"Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

"And he said, A certain man

had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that

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Dr. Joe Henry Hankins

Back to the Holy Spirit for Power

1. The Search for Power
2. The Source of Power
3. The Scope of Holy Spirit Power
4. The Secret of Power

By EVANGELIST HYMAN J. APPELMAN, D.D.

Preached in Conference on Evangelism at the Church of the Open Door of Los Angeles, California, January, 1946

My text tonight is contained in an old statement that many of you in this auditorium know by heart. You will find it in Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." The first part of the verse, "But ye shall receive power, after that the Holy Ghost is come upon you," is the statement I want to impress upon your hearts. May we all bow our heads once again for a brief word of prayer.

PRAYER: Our Heavenly Father, we bow humbly in Thy presence, invoking Thy mercies and graces upon us in this hour. There is no need of reminding Thee, as we must remind ourselves over and over again, of the essential, the vital, the universal, the inescapable importance of this subject of being filled with the Spirit. We pray, our Father, that the testimony of this hour may not be the vagary of a man, may not be the studied opinion of a preacher, but the revelation of Thy

Holy Word, Thy perfect will, Thy mighty work for, and by Thy grace, in every one of us, through the presence and power of Thy Holy Spirit. Grant to us, we beseech Thee, the wisdom to understand the conditions and the power to carry them out, that Thou mayest fill us to overflowing even as Thou hast filled Thy children, Thy servants, Thy saints, through the ages that have passed, for the work of the kingdom. Lord, we know we are unworthy. We know only too well that we are not entitled to any consideration at Thy hands in this matter. But, our Father, our needs cry out unto Thee. Thy promise we plead tonight. The work that Thou hast

delegated us to do is suffering because of our lack of power. Have mercy upon us, and through us, upon a lost world. Fill us, thrill us, inspire us, enlighten us, empower us.

Send us out, Lord, in the fullness, in the demonstration of Thy Spirit, to do exploits for Thee during the time that Thou dost spare us here upon this earth. Speak now, Father, through this, Thy unworthy servant, to this people, Thy Word on this subject. We ask it, all of us, uniting in the voice of this humble preacher, and by faith receive it because Thou hast promised to hear and answer our prayers, in the name and for the sake of Jesus Christ Thy Holy Son, our Redeemer. Amen.

To tell you tonight that Christianity is the only religion of power is merely to repeat a platitude. To go on to say to you that the church is an organization (an organism would be better), supposed to have in it the power, the driving, the conquering, the overcoming, the sin-destroying, the devil-defeating, the obstacle-obliterating power of God's presence, is to repeat a truth that is known to every one of you. To go on to remind you of the fact that the church is not only the body of the saved, but also of the Saviour—that is, that the Lord God, the Lord Jesus Christ, the Lord Holy Spirit, the Triune God, has delegated to us the responsibility of going afield, to batter down the gates of Hell, to open the gates of Heaven

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Dr. Hyman J. Appelman

MOODY INSTITUTE REPRINTS BOOK ATTACKING EVANGELISTS

1. 42 Evangelists Sent Brotherly Appeal Begging That Dr. Chafer's Book, "TRUE EVANGELISM," Be Discontinued.
2. The Editor's Personal Appeal to Dr. Houghton, President, Moody Institute.
3. Our Offer to Reimburse Moody for All Loss in Connection With Taking the Book Off the Market.
4. Mr. Constable at Moody Institute Rejects Our Offer, Says 6,000 More Copies Have Now Been Printed, That the Book Will Be Kept on the Market; Stresses "a Matter of Good Business," and "Economic Consideration"

By the Editor

June 21 we published in THE SWORD OF THE LORD an extensive review of Dr. Louis Sperry Chafer's book, "True Evangelism." That book is an attack upon evangelism and evangelists. He says that evangelists themselves are a false force in evangelism, says that revivals are not to be a sanctioned method of Christian work, says that evangelists are wrong to preach against sin, wrong to give a public invitation to accept and confess Christ openly. That book discourages personal soul-winning, teaches that repentance is not for this age, and says that evangelists give public invitations principally to have large numbers to count so they can get large offerings. It says that people who profess conversion in evangelistic campaigns are usually not converted, etc. The book does not simply condemn so-called "wild fire" evangelism but without any exception condemns such evangelism as that done by D. L. Moody, R. A. Torrey, J. Wilbur Chapman, Billy Sunday, and the best evangelists of today. In fact, it condemns the evangelism of every pastor who gives a public

invitation to accept Christ and confess Him openly.

Because of widespread interest we feel that we ought to take the revival-loving people of America into our confidence. For nearly two years we have done all we could privately, with the help of others, to prevail upon Moody Institute to discontinue this hurtful, unscriptural attack on evangelism and evangelists. At last when all appeals of the evangelists brought no results, I published my review of Dr. Chafer's book in THE SWORD OF THE LORD.

That review brought widespread reaction, nearly all of it favorable. Last week we published part of the letter of a California brother, approving Dr. Chafer's book and attacking evangelists, particularly D. L. Moody. But nearly all the letters joined in the earnest request that Moody Institute discontinue the publication of the hurtful book. One nationally-known leader enclosed a copy of a letter to Dr. Houghton in which he pleaded that the book be discontinued, saying that at least ninety-eight per cent of Moody

constituency would disagree with the book.

Dr. Bob Shuler of Los Angeles, in his magazine, THE METHODIST CHALLENGE, said:

Send For It

"Write today for The Sword of the Lord of Friday, June 21, 1946, and read the front page article, 'A Hurtful Unscriptural Attack on Evangelism and Evangelists,' by Dr. John R. Rice. Send 10c for postage and expenses of mailing. This is one of the most needed articles that has appeared within a year in any Christian publication."

Demand has been so great for extra copies that we may have to reprint that review in full.

Now it seems proper and wise to give more detailed account of what has transpired in our efforts to get this book discontinued. With that in mind I print here some documents.

42 Evangelists Sign Memorial Pleading With Moody Institute to Discontinue Publication of "True Evangelism"

At Winona Lake in July, 1945, (Continued on Page 3)

The Man Who Ran from God

By EVANGELIST DEL FEHSENFELD

Assistant to the Editor of THE SWORD OF THE LORD, 214 W. Wesley, Wheaton, Ill.

"But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord."—Jonah 1:3.

Tonight is men's night. Particularly do I address my remarks to men. But the message is applicable to women as well, for Eve was taken from man and called woman. Being of the same earth, she has basic tendencies like man; therefore she needs to be warned as I hoped tonight to warn men. You cannot run from God—you can't do it. You cannot hide from God, regardless of where you go. The psalmist acknowledges "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from

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Evangelist Del Fehsenfeld

The Saddest Word Ever Spoken by Our Lord

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country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.—Luke 15:1-24.

Out of that Scripture we take this statement in the twenty-fourth verse, "For this my son . . . was lost." And out of that statement I would like to take one word, lost. Lost! I say it is the saddest word that Jesus ever spoke. In the very sound of the word when spoken, there is an unspeakable sadness and pathos. There is in the sound of the word an awful loneliness. Lost! Lost! Lost! And that is the word that Jesus chose to describe the condition of every person in this world who has not been born again and washed in His blood. Yes, every person on earth; I care not who that person may be. I care not what his background may be. I care not what his character may be. I care not what his position may be. He might be the pastor of this church, or the chairman of the deacons, or the best Sunday School teacher you have; if that person has not been born again and washed in the blood of Jesus Christ, he is a lost soul! He may be faithful to the church. He may be deeply religious, thoroughly orthodox and fundamental. When will people learn that there is a vast difference between religion and salvation? He might be the man who recently flew from Chicago to Rome to be made a cardinal by the Pope of Rome, but if he has not been born again, he is lost. He might be the Pope of Rome himself, or even the preacher standing in your pulpit, giving his very life to the preaching of the gospel; if he has not been born again and washed in the blood of Christ, he is a lost soul. All men everywhere are lost without Christ. You know, people do not believe that. Most church members do not believe it. Nearly everybody I know has an idea that if a person is good, he will go to Heaven. We even teach our children that. We tell them that if they are bad, the "bad man" will get them, but if they are good, someday they will be angels. If you ask a child, and older people, too, what kind of people go to Heaven, every time they will tell you, "Good people." No, no, no! Only saved people go to Heaven. All the rest are lost. "For there is no difference: For all have sinned, and come short of the glory of God," says the Word of the Lord (Rom. 3:22-23). It is written, "There is none righteous, no, not one: There is none that understandeth, there is none that seek-

eth after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:10-12). And in the nineteenth verse of that same third chapter of Romans, Paul said the law was given, "that every mouth may be stopped, and all the world may become guilty before God."

That is why John said, "The whole world lieth in wickedness" (I John 5:19). All are lost without Jesus Christ.

What Does It Mean to Be Lost?

1. All Under Condemnation

First of all, according to God's Word, it means that every person in this world who has not been born again and washed in the blood of Jesus Christ is even now under condemnation. For the Scriptures say, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). That word condemned is a legal term, a court term, and God means by it that the case against every unsaved person has already come to trial, the evidence is already in, and the sentence has already been passed.

Did you ever sit in a court of our land where a person was on trial for his life? I have. I hope I never will again have the occasion to. When I was a high school boy there was a young man being tried in our town for murder. The testimonies were all in and the lawyers had given their arguments. The judge had charged the jury and they had gone out to deliberate. The courtroom was packed to the doors. People sat there and waited and waited until the jury had reached its verdict and come back. When those twelve men filed into that courtroom, you could sense from the look on their faces that something awful was about to happen. When they came in and took their places in the jury box and the judge asked them if they had reached a verdict, the foreman of the jury stood with a slip of paper in his hand. He turned pale, his hands began to tremble, and that paper trembled like a leaf as he read with faltering voice, "We, the jury, find the defendant guilty as charged in the indictment." We had heard the judge say before they went out, if the verdict read like that, "it will mean that this man will hang by the neck until he is dead." And when that man read those words, I thought I would die. I cannot even begin to describe the scene in that courtroom. Over by the counsel table sat this young man's mother and sister. When those words were read, that old gray-haired mother sprang to her feet and screamed with a broken heart, then fell in a dead faint on the floor. The sister sprang to her feet and ran down the aisle of that courtroom and out the door, and as she went out she screamed, "My God, condemned!" Everybody in that courtroom sobbed like broken-hearted children. I saw the sheriff come over and snap a pair of handcuffs on the hands of this young man. When those iron bracelets clicked and locked, it seemed to me like a death chill went through my whole body. Oh, I have said so many times since then, if it is that awful to witness the condemnation of a man to a physical death, what must it mean for a soul to be condemned of God! It means that the sentence has already been passed, the verdict is already rendered, and only one heart beat stands between him and the day of execution—condemned already, and certain for Hell, unless he repents of his sin, believes on the Lord Jesus Christ and is born again.

2. All Are Under the Wrath of God

What does it mean to be lost? Second, it means that every person who has not been saved is even now under the wrath of God. Hear the Word of God! "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). What does it mean for a soul to be under the wrath of God? I do

not know. All I know is the picture God gives us in this Book. If you want a little glimpse of what it means for a soul to have the wrath of God abiding on him, read the sixth, eighth and ninth chapters of Revelation.

In the sixth chapter John said, "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind: And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. [The whole universe is being shaken to pieces.] And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:12-17). "He that believeth not the Son shall not see life; but the wrath of God abideth on him." Read the ninth chapter of Revelation where John said, "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace." He tells how they entered into the bodies of men to torment them, and men gnawed their tongues in anguish, "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." The world becomes a veritable madhouse. The wrath of God is being poured out upon ungodly men. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."

3. All Are Under the Curse of God

What does it mean to be lost? Listen again. It means that that soul is even now under the curse of God. "For it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). Every soul that lives today without salvation in Jesus Christ is even now under the curse of God. What does it mean to be under the curse of God? Again I say, I do not know. But I know that one day when Jesus and the disciples were going up to Jerusalem, they passed a fig tree. Jesus was hungry, and went out looking for fruit, and there was none. Then Jesus placed on that fig tree the curse of God, and turned and walked away. And in a few hours, when they came back, His disciples marvelled to find that that fig tree had withered from the topmost branch to the roots, under the curse of God. Oh, my friends, try to conceive of a soul, withering and dying, blighted by the curse of God, throughout an endless eternity! That it what it means to be lost.

II. Three Reasons Why All Are Lost Who Are Without Christ

1. People Are Lost Because of What They Are

Why are people lost? They are lost on three counts. So many people think that a person is lost only if he does certain things such as live a wicked, ungodly life. That, however, is not the only basis of judgment.

People are lost, first of all, because of what they are. God's Word teaches that we are all by nature the children of wrath (Eph. 2:3). Listen again to the Word of God in Psalm 51:5, "Behold I was shapen in iniquity; and in sin did my mother conceive me." The Psalmist does not mean that there was sin connected with the act of his mother's conception, or in bearing him, but that he came into this world with a sinful nature.

Listen again. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). I say, men are lost because of what they are—

fallen creatures, sinners by nature, aliens to God, strangers to grace, without God, and without hope. That is the condition of this whole world today.

2. All Are Lost Because All Have Sinned

And the next thing, men are lost not only because of what they are; they are lost because of what they have done. Every person in this world is a sinner and knows that he is. There is not a person on earth who would dare to look his fellow man in the face and say, "I have not sinned. I am not guilty." If you would not have the courage to look your fellow man in the face and claim to be without sin, who would have the nerve to look God in the face and dare to try to claim that he was without sin? No, we are sinners and we know it. There is no use to dodge it or try to deny it. There is no need to try to justify it by hiding behind the hypocrites in the church. People are in sin, and they know it. We are sinners by nature, sinners by choice, and sinners by practice.

3. Men Are Lost Because of What They Have Not Done

Then, the third reason men are lost is because of what they have not done. Jesus said, "He that believeth not is condemned already"—not because of what he has done, but listen—"because he hath not believed in the name of the only begotten Son of God."

When Paul writes of the coming of Christ to the Thessalonians, he says, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." Here again, there is judgment and vengeance because of what they have not done. It is upon "them that know not God, and that obey not the gospel."

When Deborah and Barak conquered the armies of Sisera, they came back rejoicing and singing the songs of the victor. But if you will listen, you will hear a discordant note. In the midst of their shouting and singing, you hear a curse being pronounced—"Curse ye Meroz." What did they do? They did not join the enemy. They did not take up arms against their brethren. But listen to the Word of God. "Curse ye Meroz, said the angel of the Lord, . . . because they come not to the help of the Lord . . . against the mighty" (Judges 5:23). They were cursed because of what they failed to do. Men are lost because they have not believed on the Lord Jesus Christ.

III. Three Reasons Why People Land in Hell

1. People Are Lost Because of Their Heedlessness

Another thing this parable teaches is that there are at least three ways that people are eternally lost. The first way is illustrated by the lost sheep. The lost sheep did not intend to be lost. It is not the nature of a sheep to leave the fold or the flock. That sheep was lost because of his heedlessness, his thoughtlessness, his carelessness. The world is full of people tonight who are on their way to Hell, fully intending to go to Heaven someday. You ask any person who believes the Bible and he will tell you that he intends to go to Heaven. They intend to be saved some day. Not one of them is planning to go to Hell. But Hell is full and running over with people who intended to go to Heaven. None of you intend to spend eternity in Hell. But people put off the matter of their salvation. They get occupied with something else. Little by little the sheep gets away from the shepherd and the flock. He sees a bunch of green grass over there that looks inviting, and he runs over to nibble it. That is the way people do. The world is inviting. The pull of the world is on every hand. The Devil holds out a nice little juicy-looking bunch of grass and they go after it. "Everybody seems to be having a good time," they say, "so why shouldn't I?" So they go over to nibble that. And then the Devil shows them another. And then they say, "Well, there is no harm in just a little fun," and they go take another. And little by little, as they

move along trying this bunch and that, with no thought of being lost, no thought of going to the Devil—intending all the time to settle the matter with God and go to Heaven some day—but the first thing you know, the little lamb looks out and the flock is gone and the shepherd is gone, and the lamb is lost. He is in the clutches of a wolf, or he has fallen over a cliff. And he is gone. Brother, there is not anyone on earth that ever intended to go to the dogs. There is not anybody on earth that ever intended to go bad. But it happens little by little. No man ever turned his back on God all at once. No man ever went to Hell in one leap. Heedlessness, carelessness, thoughtlessness and procrastination are the things that land most people in Hell who go there.

Somebody has compiled these statistics. He says that if a person is not saved by the time he is twenty-one years old, the chances are five thousand to one that he will never be saved. Think of that! And if he is not saved by the time he is thirty years old, then the chances are 15,000 to one that he will go to Hell. And if he is not saved by the time he is forty years old, the chances now are 50,000 to one that he will go to Hell. And if he is not saved when he is fifty years old, the chances are 150,000 to one that he will spend eternity in Hell. Yet all the time he was intending to go to Heaven.

2. Many Go to Hell Through the Fault of Someone Else

Then there is another crowd represented by the lost coin. I submit to you this: The coin did not lose itself. It could not. Somebody else was to blame. I have seen mothers and fathers send their own children to Hell by their carelessness and their indifference. I have seen mothers and fathers responsible for the damnation of their children through their own loose worldly lives. I want to tell you, in a day like this, if you do not want your children to go to Hell, Mother and Father, you have to stay mighty close to God and the church. For there are ten thousand pulls upon those children to lead them to Hell. And you have to stay mighty close to the Lord. You cannot afford to let down anywhere. I have seen mothers and fathers responsible for the damnation of their children because Mother and Father had an idea that their boy and girl had to be popular. I tell you there are a lot of things that can happen to your boys and girls that are a million times worse than little unpopularity. But there are so many mothers and fathers that just cannot stand for their children to be left out. I would a thousand times rather they would be left out from the companionship and society of this world than to be left out of Heaven someday. And those mothers and fathers are not only responsible for the eternal damnation of their children, but hear me! They will live to see the day when they would give ten thousand worlds if they could put them back in their innocence and purity once again in this life; if they could save them from the wreck and the ruin, the shame and the disgrace that has come upon them. Listen! What does this world have to offer a Christian; what does it have to offer anybody that is worth forfeiting the soul for? Oh, why do not we think things through!

Then there are many people who will go to Hell stumbling over inconsistent church members. People are going to Hell by the millions just that way—stumbling over inconsistent church members! They see their lives. They hear their talk. They see where they go. They see that you are no different than anybody else. I know there are church members that dance. "I don't think there is any harm in going to those places," you say. Remember, my friend, unsaved people are watching you. Don't you take them to Hell! Where one of them has ever read a word in the Bible, there are a thousand of them who know no Bible except you. They see you—where you go and what you do and how you act, and they turn away from the church and turn

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away from Christ in disgust. Don't tell me I do not know what I am talking about. I deal with them every day of my life. They say to me, "I know a lot of church members who do things that I wouldn't do." When they tell me that, it breaks my heart. I just have to hang my head in shame and walk off, because they are telling the truth and I know it. You cannot answer that. Oh, you can say, "You are responsible to God for yourself," but down deep in your heart, you know you are not getting anywhere with them. The hardest task anybody ever had is to win unsaved people over a crowd of ungodly church members.

Sometime ago I asked the pastor for whom I was holding a meeting, "Brother, have you ever thought about why Paul could win so many more people to Christ than you and I can?"

He said, "No, I had never thought about it."

I said, "We are preaching the same gospel that Paul preached. We have the same Holy Spirit Paul had. And the gospel has the same power today that it had in Paul's day. We have the same Christ to offer that Paul had. Why is it that Paul won his thousands where we win tens?"

I said, "I think I can tell you. Paul was preaching to people that had never seen a modern church member. I am preaching to people that are supposed to believe the Bible. I ought to win more to Christ than Paul, because I am preaching to people who already believe the Bible, while Paul preached to heathens of the rankiest sort. But Paul did not have the millstone around his neck that you and I have. He didn't have to win his converts over a gang of ungodly church members." Oh, listen: One day some church members will wake up and see somebody sent to Hell, somebody damned from the presence of God, somebody who will point a damning finger at you, as they are cast away into the outer darkness and say, "If you had lived like you ought to have lived, I would have been a Christian. I stumbled over you into Hell!"

3. *Some Deliberately Decide to Have a Fling and Land in Hell*
The third group who land in Hell are represented in this parable of the prodigal son.

Here is a young man who decided that he would have his fling. The Devil whispered, "You are young but once. The rest of the young people are having a good time, why not you?" That picture this young man exactly. "Father, give me the portion of goods that falleth to me. Let me have my fling." Oh, my friend, have your fling, but remember this: payday is coming. "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Look at the young man now. Everything is gone. He is down there in a hog-pen, starving to death, ragged and dirty, and not a friend left in the world. Young man, young woman, that is the finished product of sin. Every road of sin you travel leads to just that. When you listen to the Devil that is what you will find down at the end of every road that you travel. I care not how enticing it may look at the start, in the end you will find broken homes, broken bodies, broken hearts, crushed lives and blasted hopes. Why can't people open their eyes and see? Why would anybody leave God out and follow the Devil instead?

IV. *There Is a Way Back*
But now, an encouraging word. Just as long as a person's will is free, still on its throne, there is hope. Look at this fellow again, will you? See him sitting one morning.

He is sick. He thinks of his home, and the table loaded down with food, while on the hog-pen fence. He is reaching down into the swill (for that is exactly what that word *hunks* means—the swill!) He fishes a few crusts of bread out of the swill and stuffs it

in his mouth. But he is thinking. I can hear him saying, "I wish I were back home! Why, even the hired servants at home have all they want, and when they get up from the table food is left, and here I am starving to death. I wish I had never left home! Oh, I wish I were back home!" But brother, that is not getting him anywhere. The next morning he is back there on the hog-pen fence again, is stuffing his mouth with the swill. You know, if people could wish themselves into Heaven, everybody would go there.

But one morning this fellow comes to himself. He wakes up, in other words. Jesus means to imply that he had been crazy; that he had been out of his head; that he hadn't been thinking straight. That was the trouble with him. And that is the trouble with everybody that follows the Devil. They are not in their right mind. Nobody in a sound mind would follow the Devil instead of God. Jesus plainly teaches us that all sins is a form of insanity. But this fellow comes to himself, thank the Lord. He wakes up. He is in his right mind. I see him straighten up and throw his shoulders back. He has a twinkle in his eye now; he has set his jaw, and there is determination written on his face. I hear him say, "I will arise and go to my father. I've had enough of this life. I've had enough of following the Devil. I'm going home!" I say again, you cannot wish yourself into salvation, but if you have the courage to break with the Devil, and set your face toward God and say, "Lord, I will"—Brother, you are on the way home to glory when you do that! Lost! Lost! Lost! When by just one moment's decision, when by just one, "I will," you could be a child of God and on the way to glory!

Now look for a moment at the next scene in this story. When this poor wretched prodigal comes to himself, summons again his courage, puts his will into action, and turns his steps toward home, the old father sees him afar off, has compassion on him, runs to meet him and falls on his neck and kisses him. That father has been waiting and longing for his return every day that he has been in the far country. Just so, unsaved friend, has God the Father been watching your every downward step as you have gone away from Him, and waiting, longing, pleading for your return. Oh, lost soul, wake up! Come to yourself! Break with Satan! Break with sin! Quit the "far country." Turn your face toward Jesus Christ and say, "Lord, I will." And God the Father will run to meet you, to welcome you home, and the Lord Jesus will receive you, remove your garments of sin, clothe you in His own perfect righteousness, put the ring of sonship on your hand, and set you down at the Father's banquet table to feast your poor hungry soul on all the good things of God. Again I say, Why will a person even take a chance on going to Hell when, in a moment, in the twinkling of an eye, when with one, "I will," to Christ from the heart, he could be a child of God.

Don't Stay LOST!

If you read Dr. Hankins' great sermon, now let the editor add a word and urge you to trust Christ today and be saved. Jesus said in John 3:16 that God loves you, that Jesus died for you and that "whosoever believeth in him should not perish, but have everlasting life." You do not need to stay lost. If, honestly, wholeheartedly, you turn to Christ today and risk Him to forgive your sins and save your soul, you will be lost no longer. You will have everlasting life.

If you will take Christ today as your Saviour, risk Him, depend upon it, believe in Him, then Dr. Hankins will want to know it and so will we in the SWORD OF THE LORD office. Oh, do not delay, but turn from your sin in your heart, and trust Christ for forgiveness today! If you will accept Christ and trust Him for sal-

Extra Copies, 4c Each

Many will want extra copies of this issue, with the editor's article, "Moody Institute Reprinted Book Attacking Evangelists," and the fine sermons by Dr. Hyman Appelman, Dr. Joe Henry Hankins, and Evangelist Del Fehsenfeld. Extra copies may be had at 4c each.

We have a few extra copies of THE SWORD OF THE LORD issue of June 21, 1946, which gives a more extended review of Dr. Chafer's book, so-called "True Evangelism." As long as they last, they may be had at 4c a copy.

Let all who love evangelism be very prayerful, and pray that God will give us wisdom and grace here at the SWORD OF THE LORD office as we stand up for the truth, build the work of God, and win souls.

We will be glad to have letters and comments. Address all mail to

214 West Wesley
Wheaton, Illinois

TRIUMPH AT SANTA BARBARA

Dr. Wells, Associate Editor of the SWORD, Had Blessed 15-Day Campaign, City-Wide, at Santa Barbara, Calif.

With Christian business men, Westmont college, and Baptist, Presbyterian, Methodist, Congregational, Christian, Open Bible, Nazarene, Christian Missionary Alliance, Pilgrim, Holiness, Four Square, Salvation Army and some independent churches, and pastors Dr. Robert J. Wells had a successful campaign at Santa Barbara, Sept. 15-29. Dr. Harrison M. Pierce, who organized and set up the campaign, reports there were about 150 public professions in the fifteen days, and only the finest commendation of Dr. Wells' spiritual leadership and Bible preaching. The campaign was such a success that a larger campaign is contemplated for next year. There were many remarkable conversions. The tent was filled night after night. The editor will ask Dr. Wells to give other details in a later issue.

vation today, please sign the decision form below, copy it in a letter or on a card, or write in your own words, and tell us so today. We will rejoice with you. I will send word of your decision to Dr. Hankins and I will send you a letter of counsel and encouragement at once.

Here is the letter. Can you honestly sign it today?
Evangelist John R. Rice
Editor, THE SWORD

OF THE LORD

214 West Wesley

Wheaton, Illinois

Dear Brother Rice:

I have read Dr. Hankins' sermon, "The Saddest Word Ever Spoken By Our Lord." I realize that I have been a poor lost sinner, deserving damnation. But this very day I turn from my sin in my heart, I trust Christ to forgive my sins and save my soul. This moment I invite Him into my heart and take Him as my own personal Saviour. Please send word to Dr. Hankins. By God's grace, I will begin to live for Him today, will seek the fellowship of Christians, and be known as a Christian.

Signed _____

Address _____

Date _____

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Moody Institute Reprints Book Attacking Evangelists

(Continued from Page 1)

at the annual Sword of the Lord Conference on Evangelism, the two best known soul winners in America, the men who have preached to the greatest number of people and seen the greatest number of conversions, in my judgment, of any living American evangelists, made a motion and second respectively that an appeal be made to Moody Press to discontinue Dr. Chafer's book. The memorial was written, and these men, with forty-two others, signed the appeal (Forty-seven were present at the dinner, but some of them were not full-time evangelists.) We believe this appeal is brotherly and Christian in language and that it should have received favorable consideration since it represented the best known and most solid, influential soul winners in America, the men who have a right to speak for evangelism. That resolution follows.

"A RESOLUTION TO BROTHER DON NORMAN, DIRECTOR OF MOODY PRESS, AND TO THE ADMINISTRATION OF MOODY BIBLE INSTITUTE
"Beloved Brethren:

"Greetings in Jesus' name!

"We, a group of forty-seven evangelists (later it appears that only 42 signed as evangelists) gathered at Winona at The Sword of the Lord Conference on Evangelism, at a banquet given for members of the International Association of Evangelists respectfully present this petition and memorial to Moody Press and Moody Bible Institute.

"I. We thank God for the blessed work done by Moody Bible Institute and Moody Press, for your loyalty to the Word of God and your earnest effort in training Christian workers who believe the Bible and preach the gospel around the world to the salvation of multitudes of souls. We especially thank God for the contribution of Moody Institute and Moody Press toward the work of evangelism.

"II. We express our gratitude to God also for the much good work done by Dr. Lewis Sperry Chafer, devoted servant of God, and we pray the blessing of God upon Dallas Theological Seminary of which he is the honored and greatly loved president.

"III. However, we feel that the book, *True Evangelism*, is not true to the Scriptures in certain great essentials, is particularly harmful in discouraging the kind of evangelism believed in and practiced by D. L. Moody, R. A. Torrey, J. Wilbur Chapman, Billy Sunday, and Wm. Biederwolf, as well as that being done by the most earnest and faithful and successful evangelists now living. We believe that the book is particularly un-

scriptural and hurtful to evangelism in the following matters:

"1. It classes full-time evangelists as "false forces in evangelism," plainly says that there is no place in New Testament Christianity for evangelists like those of today; that a Scriptural evangelist should preach only in pioneer missionary areas where there are no churches.

"2. It teaches that no evangelist should preach against sin, either in seeking to revive the saints, or in seeking to bring conviction and repentance to sinners.

"3. It teaches that the public invitation to accept Christ, such invitations as were given by D. L. Moody himself, by R. A. Torrey and by the best evangelists in all ages, for all people to come to openly confess Christ as Saviour, is "a false force in evangelism." The author makes no exception. To ask people to come forward to take the preacher's hand, to ask people to come at once to the inquiry room, there to be dealt with Scripturally, or to ask people to kneel at an altar—these methods are condemned wholesale as unscriptural, as implying false doctrine, as being contrary to the doctrine of salvation by grace.

The book says that such public invitations to accept Christ and confess Christ as Saviour implies salvation by works.

"4. The book teaches that it is wrong to do personal work except when lost people request it. Such personal soul-winning as was taught and practiced by D. L. Moody, taught by Dr. R. A. Torrey, taught in the Correspond-

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Many textbooks assume that evolution is no longer denied by scholars. "JOCKO-HOMO HEAVENBOUND," "FUDDLE TO PARADISE," and "TOADSTOOL AMONG THE TOMBS" show the impossibilities and contradictions in the theory. Modernistic papers refuse paid advertising. "ALIBI, LULLABY, BY-BY" and "THE GEE-HAW OF THE MODERN JEHU," Lullaby preaching unscared sinners. Gee-Haw will confuse a horse.

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Moody Institute Reprints Book Attacking Evangelists

(Continued from Page 3)

ence Course on soul-winning in Moody Institute, and we understand, taught in Institute classes; and the kind of personal soul-winning which is taught and practiced by the leading evangelists today, is unscriptural and harmful.

"5. The book takes up the accusations of the ungodly against evangelists, accusations which in the main are untrue and desperately hurtful, and gives them credence and authority by repeating them. The book intimates that all successful evangelists are interested primarily in money and therefore in numbers to be counted in order to get big offerings. The book repeats the slander that the converts of great revival campaigns are not genuine and do not last. In fact, the book is so critical of evangelism and evangelists, as all of us know it, that not one good word is said for any evangelist, living or dead. Not one word of commendation is given to D. L. Moody, to R. A. Torrey, or to any other evangelist who ever lived. Every word is critical.

"6. The book, *True Evangelism*, emphasizes soul-winning by prayer. All of us believe in prayer for soul-winning, prayer for revivals. But we believe that when prayer is mentioned as the only true force in soul-winning and evangelism, evangelistic preaching, the public invitation to confess Christ, personal soul-winning, etc. are plainly denounced as a false force in evangelism, that makes the book, in our opinion, untrue to the Bible, desperately hurtful and inimical to true evangelism and to soul-winning.

"IV. We believe the book thoroughly misrepresents Moody Bible Institute. When this book is advertised in the first pages of the catalog of Moody Press, when this book is heralded as thoroughly Scriptural and with the full endorsement of Moody Bible Institute and Moody Press, that puts Moody Bible Institute in the position of attacking the work of D. L. Moody and Dr. R. A. Torrey, the two great founders and builders of Moody Institute and the loved ideals of all true evangelists in America. We believe that the book, if continued, will do irreparable harm to Moody Institute and Moody Press. We believe it will alienate evangelists and their converts and evangelistic pastors. We believe it will have a tendency to line up Moody Institute in the part against true evangelists and their work. That, we feel, would be unspeakable tragedy which neither the Institute nor any of its friends desire.

"V. Therefore, after again expressing our true friendship for Moody Bible Institute and Moody Press, we respectfully but earnestly petition that the book, *True Evangelism* by Dr. Chafer be dropped from publication at once and no more advertised or sold by Moody Press. And this we ask humbly and in the name of our Lord and Saviour Jesus Christ and in the name of souls for whom He died and whom we evangelists most earnestly strive to win."

The Editor's Personal Appeals to Dr. Houghton, President of Moody Institute.

After a number of letters back and forth between this editor and representatives of Moody Institute and Moody Press, and efforts to find a time when Dr. Houghton and I could get together, I wrote the following letter: (One name is deleted so as not to involve a beloved brother, close friend of both Dr. Chafer and myself, in the matter.)

"February 9, 1946.
"Dr. Will H. Houghton, President
"Moody Bible Institute
"153 Institute Place
"Chicago, Illinois
"Dear Dr. Houghton:

"I am sorry that we could not be together Saturday a week ago when I called you. However, I well know, as you said, Saturday is a very busy day for you and not a good day for an appointment. Yet, since I will be away from home for the rest of this week speaking daily in Bob Jones col-

lege and for three more weeks in a union revival campaign at Pembroke, Ontario, it seems best that I should write you to plead with you personally to discontinue the promotion and sale of Dr. Chafer's book, *'True Evangelism.'* You see, I have been earnestly working at this matter as patiently and kindly as I knew how since December, 1944; and in these fourteen months I have written letter after letter to Moody Press, some forty-seven (correction: forty-two) evangelists in earnest and kindly Christian fashion appealed to Moody Press to discontinue this book which is so hurtful, so wrong in doctrine and so slanderous in its attitude toward evangelists. Although Mr. Don Norman, director of Moody Press, (former director, now gone) told me that you had seen the correspondence and my extensive review of that hurtful book and had seen the appeal and memorial from the evangelists sent from Winona Lake last summer, yet I felt I must appeal to you personally again. You have my extended review, in which I have given exact quotations and page numbers all along for the heresies taught in Dr. Chafer's book and his attack on all that D. L. Moody and R. A. Torrey stood for and did in the way of evangelism, yet I feel that you surely must not have realized the nature of the book and its hurtful influence. With this in view I trust that your great courtesy and Christian brotherliness will be forbearing with me if I mention again some of the things to which all of us evangelists and most of the other Christian leaders in America object. The beloved Dr. — who so kindly interceded with you for me said that you readily agreed to see me any time it could be arranged, either alone or with Dr. —, and if you are willing to see me some time during the week of March 4, (the first week I will be home), I shall be most happy to come to see you at your convenience. But the matter is so serious and has been so long delayed in settlement that I hope you will see the folly and great harm done by the book and discontinue it; before that time, as opposed to all that evangelical Christians stand for in soul-winning and as a thorn in the flesh of the best friends Moody Bible Institute has or ever will have.

"With your forbearance, I want to suggest that Dr. Chafer's book, *'True Evangelism,'* is definitely and positively wrong in doctrine (not in methods only) in many important details. And even in matters of methods, where these methods are clearly indicated in the Scripture, they become matters of doctrine, matters to which opposition is heresy.

"1. Dr. Chafer says that 'A revival' is abnormal, and that a revival should not be attempted periodically, 'much less a sanctioned method of work' (p. 7). Dr. Chafer says that an evangelist himself, working in revival campaigns, is 'a false force in evangelism,' that such work is unscriptural (pp. 5, 6).

"2. Dr. Chafer says that repentance, seeking the Lord and prayer are not now in the plan of salvation, that Isaiah 55:6, 'Seek ye the Lord while he may be found,' was for Jews only. Certainly we know that people today are saved by faith, but that does not eliminate a heart-turning from sin. Surely Acts 10:43 and many other Scriptures teach that the plan of salvation is exactly the same in the New Testament as in the Old Testament, and that all the promises about salvation are still true. This ultra-dispensational viewpoint is heresy and false doctrine.

"3. Dr. Chafer teaches that in this dispensation new converts are not to be taught to make public confession of Christ, that a public invitation is unscriptural and is teaching salvation by works. Particularly Dr. Chafer's book says that Matthew 10:32 is for Jews only and is not in effect in this dispensation and that Romans 10:9-10 simply mean that one who gets saved will always let it out

some way as a natural result. Surely you see that this is false doctrine and not simply a difference of opinion about methods.

"4. Dr. Chafer's book teaches that the Great Commission refers only to the public proclamation of the gospel, 'presenting the gospel of saving grace to a company of men,' and does not refer to personal work, 'demanding an immediate decision from an individual.' According to this doctrine of Dr. Chafer's, the Great Commission is for preachers only and other believers have no special duty in the matter aside from prayer and supporting of the ministry. (See page 99). The immediate point of Dr. Chafer's teaching here is that he is fighting the teaching of evangelists everywhere, the teaching of Moody and Torrey, the teaching of Moody Bible Institute, that individuals should do personal soul-winning and should get the gospel to every creature. You can see that this is a matter of false doctrine and not only a difference about methods.

"5. On a similar matter, Christians are told by Dr. Chafer never to plead with unwilling men, not even to speak to sinners about their souls individually unless sinners ask what they must do to be saved. He says that no one in the Bible ever dealt with those who did not first show 'a divinely wrought sense of need' (p. 76). He gives the Philippian jailor and Cornelius as example to buttress his teaching that we are never to tell people how to be saved until they ask us.

"6. He says that soul-winning for the average Christian is prayer to God about men and not talking to men about God (p. 93).

"7. Dr. Chafer says that evangelists are never to preach against sin, are not to preach against popular, wicked amusements, that sinners are not to be brought to face the problem of conduct by the evangelist, nor taught to repent. (See pages 21, 22). Such preaching by Torrey, Chapman, Sunday, Moody and all other great soul winners is 'a false force in evangelism,' Dr. Chafer says. Evangelists are privileged to tell only the plan of salvation, nothing more, he says.

"8. Dr. Chafer says that those who doubt were never saved, that one who has trusted Christ will always know it. (See the bottom of page 75 and top of page 76.)

"9. In this book Dr. Chafer indicates that his experience overlapped slightly that of Moody himself, and covers the public ministry of Torrey, Chapman, Biedewolf, Sunday, Gipsy Smith, etc. Without making any exception at all in favor of Moody, Torrey, Chapman, or any other evangelist, Dr. Chafer says that the methods inaugurated and used by these evangelists, along with Dr. Ironside, Dr. Bob Jones, Dr. Hyman Appelman, Dr. Paul Rood and I and others who have followed these great men of God—that these methods of denouncing sin, calling for repentance, urging personal soul-winning, giving public invitations to accept Christ, etc., which methods he particularly names, adopted by evangelists because of the great temptation 'to be superficial in his aim and undertakings. His reputation, and often his remunerations, are dependent upon apparent results.' In other words, the charge of Dr. Chafer is that the great evangelists who inaugurated these methods, now everywhere used by the best soul winners, were adopted deliberately to get outward visible results instead of truly getting people saved, and that evangelists did that for the sake of their reputation and their income. He said these methods 'have been employed in an effort to produce visible results, rather than to create a means by which sin-burdened souls may find rest and peace...' (p. 19). That is an unholy slander against D. L. Moody and R. A. Torrey and every good evangelist in the world widely known as a soul winner.

"It may be said that the book does not have a wide sale, not more than a few hundred copies a year. I can understand that. It is so amateurish, so naive, so obviously impractical, that very few people could hope to be helped in

soul-winning by it. Its unpopularity ought to be reason enough to cause Moody Press and Moody Bible Institute to see that it is not doing good work and ought to be discontinued.

"But the truth is that the few thousand copies that have been distributed have done enormous harm. They have usually fallen into the hands of immature ministerial students. The results have been disastrous in hundreds of cases. For example, two months ago in California a pastor who openly fights revival campaign, who stopped Child Evangelism classes in his church, who had an amendment adopted to the church constitution to say that the Sunday School was not to make evangelism its aim, who opposed the reception of junior boys and girls who had been converted in revival into church membership, saying that they were too young and that anyway converts in revivals did not last, etc.—this pastor passed out among his members, in an effort to thwart a union revival campaign, Dr. Chafer's book, *'True Evangelism.'* He told them, 'This book is next to the Bible.' He had his wife take his copy to a meeting of personal workers planning for the campaign, to turn them away from the idea of personal work with lost individuals.

"I was shocked at his words that Dr. Chafer's book was 'next to the Bible,' but on reflection I could not be much surprised seeing that you people have persistently advertised this book, *'True Evangelism,'* as 'best thing to a square inch ever written,' 'the last and best word on the subject,' 'the book is intensely scriptural, constructive, and suggestive. All soul winners should know every page of this book,' etc. Your advertising says, 'It is a masterful development of the whole divine program in seeking and saving the lost.' When such a book is being given to classes of seminary students and specially recommended as Christmas gifts to ministerial students, etc., many men may have their ministry ruined and enormous harm can result.

"I have worked earnestly, constructively and kindly at the matter of getting this book eliminated for fourteen months. I have spent my own time and money. I have been careful not to cause a breath of suspicion or criticism concerning Moody Bible Institute. I have appealed again and again to the Institute and other evangelists have appealed with me in the kindest and most reasonable language that we knew how to use. I find that Evangelist Paul Miller made an earnest plea twenty years ago for the book to be discontinued, and it was disregarded. I find that two of the leading Christian editors in America are outspoken in their disagreement with the book; and one great president of a great college

and one great president of a great Bible institute have expressed to me their amazement that Moody should continue to publish that which cuts the ground out from under all that D. L. Moody stood for. The evangelists are restive. They feel that they have been betrayed by groups of men they trusted and to whom they had been loyal.

"I offered to meet with any group of people that the Moody Press would suggest to discuss this book. I suggested that I would be glad for Dr. H. A. Ironside, Dr. Hyman Appelman, Dr. Bob Jones and any of the Moody Extension Staff evangelists and faculty members to be present to give their opinions. But nothing came of my suggestion. I gladly acceded to the suggestion that my full review be sent Dr. Chafer and he be asked if he could rewrite the book to make it acceptable to evangelists and other soul winners. Nothing came of it. I cannot find a single prominent fundamental Christian leader in America outside of Dr. Chafer himself who believes in the doctrines and principles laid down in this book. Not one man rises to defend it. And yet the book is sold by Moody Institute, is widely advertised 'a masterful development of the whole divine program in seeking and saving the lost.' Now I feel that unless you and Moody Institute can be prevailed upon to stop the promotion and sale and distribution of this misleading and hurtful book of false doctrine and attack on evangelists and evangelism, I will have no recourse but to take the matter to the public and warn people everywhere about this book, and, as far as I am able to do so, stop its circulation among and support by Bible believers.

"It is my feeling that it would be much better for the book to be stopped privately, taken off sale and the stock destroyed, so that no one could further blame Moody in the matter. Thus, the harm of the book in the future would be largely eliminated. But if it cannot be stopped privately, then I believe the leading Christians in America can be led to repudiate it, and its influence upon people, particularly young ministers, can be counteracted. I believe that Moody has everything to gain by following what surely must be the convictions of yourself and other Christian leaders there in repudiating and stopping the circulation of this book and I hope you can

(Continued on Page 5)

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Moody Institute Reprints Book Attacking Evangelists

(Continued from Page 4)

see your way clear to do this.

"I plan to be home, God willing, March 4, and Dr. Houghton has agreed to go with me to see you, if a suitable date can be arranged. Will you be so kind as to let me know if there is some possibility that my appeal will be heard favorably and at what time you would rather see me, if I may come to discuss the matter, with you?"

"With every good wish for your fine ministry and that of Moody Bible Institute, and with an earnest prayer to God that the matter of this hurtful book can be settled without harm to any of the causes so dear to all of our hearts, I am

"Your brother in Christ,
"John R. Rice"

All Private Efforts Failed so the Book Was Reviewed in "The Sword of the Lord"

Not long after the above letter was written to Dr. Houghton, I had the privileges of a nice conference with Dr. Houghton. Our fellowship was cordial and kindly. My understanding was that though he did not personally agree with much of the teaching of Dr. Chafer's book, he felt that Dr. Chafer was such a good and useful man that he ought to be given an opportunity to rewrite the book if he could. I agreed to this but reminded him that that suggestion had already been sent to Dr. Chafer many months before, with my review, and with my approval, and it did not seem likely that Dr. Chafer, who had just recently reiterated his attack on evangelists in his magazine, had changed his mind. I asked Dr. Houghton to notify me of any further developments; he agreed, we had prayer together, and I left.

Weeks went by. I had no further word from Moody Institute about the book. I had done all I knew to do privately, besides long months of prayer. I owed to the evangelists and the soul winners everywhere who were offended by the hurtful book, an account, so I published in June 21 issue of THE SWORD OF THE LORD my review of Dr. Chafer's book, which I had written long before and sent to Moody Press.

We Offered to Buy All Copies of the Book, and Plates, to Save Moody Loss in Withdrawing Dr. Chafer's Book From the Market

After constant prayer, it occurred to me that there was yet one other thing that I could do to show good faith and to help Moody Institute withdraw Dr. Chafer's book from the press. I could offer to buy any remaining copies of the book, and pay any other amount that Moody had invested in the book, so that they could, without any loss, drop the publication. At the same time that would give a good reason to honestly announce that the book was out of print and no more copies were available and it would not be reprinted. If that could have been done, it seemed to me that neither Moody Institute nor the Dallas Theological Seminary would have been embarrassed, the book would have stopped its harmful work, and there would be no division nor controversy among good Christians. With that in mind, I wrote the following letter to Mr. Constable who had at this time been put by the Institute over Moody Press.

"August 17, 1946

"Mr. R. L. Constable, Director

"Moody Press

"153 Institute Place

"Chicago, Illinois

"Dear Brother Constable:

"After a great deal of prayer and counsel, I believe I have hit upon a happy solution to the problem of Dr. Chafer's book, 'True Evangelism,' published by Moody Press, but not carrying the Moody message and so disliked by most of the Moody constituency.

"I suggest that I would buy outright the remaining stock of books and the plates, if there be any, at your estimation of what the books and plates cost Moody Press. Then you can give your written assurance that the book will not be reprinted by Moody Press, and the

earnest request of American evangelists that the book be taken off the market will be fulfilled.

"I can see several reasons why that plan would be satisfactory to me and to the evangelists and evangelical leaders who have joined with me in an effort to get the book discontinued. First, the book would be taken off the market, and our principle attained. Moody would not be in the position of taking a stand against mass evangelism, and young ministers would not have the book given to them to warp their opinion and prejudice them. Second, we would not be put in the hateful and untrue position of attacking Moody Institute or the Dallas Theological Seminary. Believe me, my earnest devotion to Moody and the great work the school has done in all its department makes it exceedingly painful to be misunderstood. Third, whatever cost there will be in repaying Moody for the amount invested in the book, 'True Evangelism' by Dr. Chafer, would not be much to give to such a great institution as Moody. I have given before such small amounts as I could, and I am thoroughly committed to the wisdom of investing money in Moody Bible Institute, and all its departments.

"I can see that there are certain advantages for Moody Press also in thus disposing of the remnant of the Chafer books attacking mass evangelism. First, there would be no break with the Dallas Theological Seminary or with Dr. Chafer, and no special issue between the two in the minds of the public. The matter would be settled in a way that need not give special grief to anybody, as far as I can see. Second, Moody Press would have the natural and true answer to all inquiries, 'The book is out of print. The last copies have been sold.' Third, and I think very important, Moody Press would not be put in the constant attitude of attacking evangelism and flaunting the greatly used evangelists who support Moody Institute.

"I would be glad to hear from you about this suggestion at your earliest convenience. I suggest that if my offer seems to you honorable and right and pleasing to God, you simply let me know how much Moody Press has invested in the Chafer book, in the stock that remains and in plates, if there be plates. Then I will send you a check. And to our friends deeply disturbed about the publication of the book by Moody, I will simply explain that the book, 'True Evangelism' by Dr. Lewis Sperry Chafer, is now out of print, and Moody Press has assured us that the book will not be reprinted. I believe that will perfectly satisfy my friends and those who are concerned about the spread of the book, and that it will not embarrass Moody with Dr. Chafer's friends, nor before the public. And I assure you of my own earnest efforts in behalf of Moody Institute; if the stand of Moody Institute is clear-cut on evangelism, the main business of Christians.

"In the Saviour's dear name, yours,
"John R. Rice"

Mr. Constable's Reply

Last Month I was greatly grieved to get Mr. Constable's reply. He said that Moody Press had reprinted Mr. Chafer's book, that we could buy for THE SWORD OF THE LORD at wholesale rates as before, but they would not take the book off the market as long as there was any demand for it. The letter was very smooth in language but simply rejected, without explanation, without gratitude, without apology the earnest and kindly appeal made by so many of us. There was no note of understanding, no appreciation of

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my offer to suffer loss in paying for the destruction of these hurtful books, but rather a determination to continue the attack on evangelism and evangelists. Mr. Constable's letter follows:

"MOODY BIBLE INSTITUTE

"153 Institute Place

"Chicago 10

"Phone Michigan 1570

"Will H. Houghton, D. D.,

president

"William Culbertson, D. D.,

dean

"September 11, 1946

"Evangelist John R. Rice

"214 West Wesley Street

"Wheaton, Illinois

"Dear Mr. Rice,

"Thank you for your letter of August 17 offering to buy up what remains of our supply of Dr. Chafer's book, 'True Evangelism.' Moody Press has about six thousand copies in stock. The book was recently reprinted because of the greatly increased demand for it in recent months. Prior to that it seemed to have about run its course, and there was so little demand for it that its continued publication might be questioned as a matter of good business. Recent discussion and hubbub about its value seems to have multiplied the demand for it.

"The books that remain in stock are available at regular wholesale prices in any quantity. Our decision as to its republication must be based, as before, upon the apparent future demand. In the light of what we have already said, it may be that a discontinuation of public discussion of the book would lessen the demand to such a point that economic consideration would mitigate against its publication.

"While Mr. Edward A. Cording is now director of Moody Press, I shall be glad to discuss with you at any time, in my new capacity here, any matters relating to what might be done by the Moody Bible Institute to cooperate with you and other evangelists in the ministry in which we are all engaged.

"Yours sincerely,

"R. L. Constable

"Acting Administrator

"Development Division"

"RLC/mp.

Our Answer to Mr. Constable

"October 15, 1946

"Mr. R. L. Constable, Acting Ad-

ministrator

"Development Division

"Moody Bible Institute

"153 Institute Place

"Chicago 10, Illinois

"Dear Mr. Constable:

"I was deeply grieved by your letter of September 11 in which, I was sorry to find, you announced that Moody has gone on with the republication of Dr. Chafer's book so-called 'True Evangelism,' and that you now have 6,000 copies. For the following reasons I think that was wrong:

"1. It is contradictory to the impression given privately to some evangelists that the book would not be reprinted when the present edition was exhausted. That seems to me to be bad faith.

"2. Your letter ignored the kindness and loyalty of forty-two evangelists, including those most signally blessed of God in America, who had with greatest humility and Christian love, pleaded with you to discontinue the book. I feel that these evangelists who have done so much for Moody Institute through the years and still are Moody's good friends, have been grievously wronged.

"3. Your policy seems to me to be arrogant and arbitrary, calculated to greatly hurt the cause of Moody Institute. You are now

making Dr. Chafer's attack on evangelists your own. Dr. Chafer's teaching that any invitation to accept Christ publicly is wrong, that revivals are not to be a sanctioned method of work, that evangelists do wrong when they preach against sin, that evangelists themselves are 'a false force in evangelism,' is the official position of Moody Institute or at least the part of Moody Institute under your control. Evangelists, after nearly two years of kindly effort to get Dr. Chafer's book discontinued in a quiet way that would not lead to any harm to Moody, must now feel that they have been openly insulted and that you have made Dr. Chafer's attack against them your own. I do not see how the evangelists can avoid that conclusion. The evangelists will not all quit Moody, certainly. Most of us will go on sending students to Moody as we have done in the past, because we love Moody and because many of your teachers there do not accept the official position of the Institute and Moody Press on evangelism. Besides, there is a great dearth of sound Christian schools and we thank God for Moody's love for the Bible. Most of us evangelists will continue to support Moody but in our hearts there will not be the same enthusiasm there once was, because we know that Moody is officially, with every copy of Dr. Chafer's book printed and sold, attacking evangelism as it was understood by Moody and Torrey and as it is understood and practiced today by the best soul winners. I think this loss of confidence in Moody will be very serious on the part of the evangelists and of the Christian public they serve.

"4. I especially think that you do wrong to continue the publication of the book 'as a matter of good business,' as you say. Suppose there is a demand for the book. Moody could also make money out of publishing other kinds of heresy. We believe that the economic consideration is the poorest business reason for getting out bad literature. I realize that Moody has to have support to live and for that reason I was willing personally to pay all the loss that Moody might entail in taking Dr. Chafer's book off the market. I would have been glad to pay for the extra books, to pay for the plates, and then to destroy them without saying a word to the public about it. But it seems to me your policy is bound to stop the support of many good Christian people. My own financial support of Moody has been small because of other heavy obligations. But how can I now feel free to give the Lord's money to Moody Institute to pay it for attacking my life work and calling? And how can Bible believers over the nation put their money into that cause, feeling that the more Moody Institute prospers, that much more evangelism will be betrayed and taught against?

"Yes, it is true that the action of the forty-two evangelists and of others in calling attention to the heresies and unchristian attacks of the book would naturally cause some more people to read the book. I have personally called the attention of a number of Christian leaders to the book and urged them to read it. But I assure you that the effect on mature Christian leaders who read Dr. Chafer's book with my review at hand, and knowing that forty-two soul-winning leaders of America have urged that it be withdrawn from publication, will be entirely different from the effect when Moody and the Dallas Seminary combined to put the

book into the hands of immature preacher boys and students, with no one to call attention to its errors and when Moody Press publicly advertised that it was 'the greatest thing to the square inch ever written,' etc.

"Temporarily, no doubt, Moody has an economic gain in publishing the book. And it may be you can get enough Christian people to follow Moody and the Dallas Seminary in pushing this attack against evangelism and evangelists, in the slandering of soul winners. If you do, of course that will mean a definite division in America between people who believe in evangelism and between those who do not and we evangelists will back other schools that are for evangelism, while those who are against evangelism can back Moody and the Dallas Seminary. I can hardly believe that you people at Moody and those with Dr. Chafer in the Dallas Seminary will go so far as to continue backing this attack on evangelism after the facts become widely known. If these two schools do push this viewpoint, I think the results for the two schools will be tragic, almost suicidal.

"Of course I find it my duty to defend evangelists and evangelism. If you continue to sell the book, we evangelists will have to continue to warn against it. And I believe not so many preachers and immature students will be misled by the book's attack now that I feel free to publicize what is wrong with it and keep it before the public. I wanted the matter settled quietly. It is a great grief to me to come to the conclusion that this attack on evangelists is the official position of Moody Bible Institute. I have loved the dear school with a holy devotion. I urged both of my brothers to go there, sent three of my office force there with my financial help, encouraged a number to come from my former pastorate, the Galilean Baptist Church in Dallas, and have boosted Moody publicly in revival campaigns all over America and in THE SWORD OF THE LORD. I still love Moody and I am not fighting Moody. But I must necessarily give publicity to the false doctrine and the slanderous attacks in Dr. Chafer's book. And I believe that for every person you reach with the book, I will reach at least one hundred in exposure of the book.

"I take my stand with D. L. Moody and R. A. Torrey, founders of Moody Institute. How long can Moody afford to attack those of us who have the same message and the same methods as the men who founded Moody Institute?

"This has been a matter of long concern, much labor, and of literally days and days of prayer, on my part. With love for my brethren, with malice toward nobody, but simply putting soul-winning first, I rest my case with God and with Bible-believing people.

"I shall be glad to hear from you at any time, glad to counsel with you, to pray with you about any matter affecting the welfare of Moody or of evangelism.

"In the Saviour's name, yours,
"John R. Rice"

JRR/vw

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Back to the Holy Spirit for Power

(Continued from Page 1)

en, to those who know not Christ now in the pardon of their bitter sins, by our testimony—is just to retell an old, old story that is familiar to every one of you. There is one further word, however, I should like to say before I hasten on with the message God has put on my heart. Here it is.

Denominational differences there have always been. Ecclesiastical differences there are now between great Christians of every kind, of every description, of every persuasion. Questions, doubts, arguments in theology, in ecclesiology, there have seemingly ever occurred. There are what are known as high churches. There are also low churches. Protestantism is divided into hundreds of different sects. No one deplores these tragedies more than I do. Yet the fact, the universal fact, still obtains. Through the ages, the Christians, the outstanding Christians, Christian men, Christian women, Christian preachers, missionaries, theologians, giants in the earth, have had one thing in common. They all agreed and do agree with hardly the shadow of a difference that, next to salvation, the most important essential in the Christian life is the indwelling presence of the Holy Spirit. That is the thought that I seek to write across your souls this night.

Please take an outline.

First, there is the search for power. Second, there is the source of power. Third, there is the scope of power. Fourth, there is the secret of God that leads to that power. This is an open secret to be sure, yet, because of the frailties of the minds and lives of every one of us, it seems to be a closed mystery to too many of us.

The Search for Power

You will remember, I am sure, that when I speak of power I am not referring to the mundane, work-a-day world. We know that in the world, knowledge is supposed to be power. We know that their great combinations sometimes make for power. We know that in the streets, money is power. We know that out there, political preferment, political advancement is power. We know that in the haunts and activities of men, great armies, great navies, atomic bombs, great inventive skill, great military equipment—all these things go in to make up what the world calls power. What I am concerned about is religious power, spiritual power, Christian power, the power of God in the affairs, in the activities of men.

May I refer you again to my first point, the search for power. We have all tried to obtain that power. We have searched for it. We have seemingly compassed Heaven and earth in order to obtain it. Some of us honestly, sincerely, sacrificially, have gone the limit of all that we are and have, striving to obtain that power. We have sought for it in a holiness, in separation from the world. We thought that if we refused to comply with the practices, with the programs, with the procedures of a generation taken over by Satan, we should *ipso facto*, by the very nature of our life, be flooded with that power. We believed that if we should never touch liquor, never attend a show, eschew the dance hall, turn our backs on filthy literature, refuse to use rouge and lipstick, not go the route of the world, that would be the avenue to power. But, alas and alack, too many of us learned that these things are not enough, that negative holiness does not lead to power with God and consequently does not suffice for power with men.

We went on to try organization. Please, I beg of you, do not misunderstand me. I am not criticizing organization. Whoever he be, whoever she be, who says our churches are too highly organized definitely does not know the full facts. It is not so. Our churches are not overorganized. They are underorganized. Take one illustration and you will agree with me.

There is not a church that I know anything about, and God has

privileged me to be with a great many churches, there is not a church, I repeat, that I know anything about, that does not have men, women, even young people, who do not have three, four, sometimes a half a dozen jobs each. Here is a church, my own church in Fort Worth, with a tremendous membership of almost six thousand. I know a man in that church who is a deacon, a B. Y. P. U. sponsor, the treasurer of the church, one of the church clerks. Now, what kind of over-organization is that when one man has four jobs? I do not know what you think about it. To me it seems this way. If a man is really going to be a deacon, really going to do the work of a deacon, he has a full-time job. If a man is really going to be a steward, he has a full-time job. If a woman is really going to teach a Sunday School class, she has a full-time job.

We have tried organization. Oh, how much of every kind of it we do have! Just think of it. There is Youth for Christ, Christian Businessmen's Committees, Gideons, schools—John Brown University, Bob Jones College, Wheaton College, The Bible Institute of Los Angeles, Moody Bible Institute, great denomination schools—and so on, and on. We have missions, European evangelistic campaigns, programs such as the one that brings us together here to Los Angeles. We have papers—*The Sword of the Lord*, *Moody Monthly*, *The King's Business*, my own paper, *The International Evangelist*; organizations, magazines, ad infinitum, almost ad nauseam. We have found, however, that it takes more than organization to obtain the power of God. Again I plead with you, do not misunderstand me, nor misquote me. We need organization. We must have organization. Why, the very electricity which lights this building would not do us a tiny particle of good unless it were organized, piped to us by an organization. We need, however, the power that produces this electricity before the wires, the chandeliers, the lights, the globes, the bulbs, will do us any particle of good.

We have tried another thing. Not only have we tried separation; not only have we tried organization; but we have tried busyness. We have tried work, hard work. I do not know of a pastor of any good-sized church who is not worked to death. Anybody who accuses preachers of being lazy does not know the preachers across the nation whom I know. I do not know of a single man, and I know tens of thousands of them across this continent, who really loves the Lord, in a pastorate anywhere, who is not on the dead run from morning until late at night. Work! Why, we are doing more work in this generation than any three generations of Christians have ever done before. The lesson comes back to us that it takes more than work to obtain the power that cometh down from above.

Who among us does not remember the inditing testimony of the great D. L. Moody. He was a busy man, an organizing man, an extraordinarily hard-working man. Before he was filled with the Holy Spirit, there was no keeping up with him. They say that there were times when he would make as many as two hundred visits in one day, tiring out the men and the animals who served him. He would wear his companions down. After he was filled with the Holy Spirit, he worked perhaps just as hard, but there was not that hustling, bustling, worldly (or rather world-following) busy activity. There was much of his life spent in standing still to see the salvation of God. Moody himself testifies that for every soul he won to Christ before he was filled with the Spirit, with all of his extraordinary busyness, he won perhaps a hundred after his experience with the Third Person of the Trinity.

Permit a very crude illustration. I had a Pontiac automobile. It gave me a great deal of trou-

ble. I paid \$1,046.00 for it. It was a good car, a beautiful car, one of the first Silver Streaks. It seemed that all you had to do was to turn on the ignition, step on the starter, engage the gears, say, "Skat!", close your eyes, open them again, and there you would be at the destination! I have driven that car ninety miles an hour on those flat, straight Texas roads many times. One very early morning, before sunup, driving from Del Rio, Texas, to Fort Worth, the car stopped. I tried everything I knew to get it started again. At first I did not know what was wrong. The Lord had given us a great victory in Del Rio. I had not been thinking of what I was doing, just driving along. That very night I was to start another revival near Fort Worth. My time, on that drive, was spent between thanking God for the past victory, and praying for the future victory.

After a while I got out of the car and began to look around. The wheels were still on the ground. The horn worked. The radio worked. The lights worked. I lifted the hood. The engine was still there. I thought perhaps I had dropped it out somewhere along the road. After a while I realized that I was out of gas. It seemed to me then, as it seems to me now, that \$1,046.00 worth of automobile ought to travel a few miles without gas. But it just does not work that way. There it stood; there I stood, right in the middle of that dark Texas highway. I started pushing the car along. I knew the highway, have been over it many times. I knew that a little piece away there was a gas station, run by some people who knew me. I knew if I could get there they would give me all the gas that I wanted. I kept on pushing until finally I came to the station. I'll guarantee it was a great deal harder shoving that car than it was shoving the throttle to feed it gas, driving that car. I wish I had time to develop this talk, to go into detail with it. Christianity, the church of the living God, in a great measure, ought to be carrying us, instead of our pushing them. We are working terribly hard, but the results are so meager. I wonder, and I speak it very reverently, if we have enough of the gas and oil of the Holy Spirit.

We saw that separation by itself will not work. We saw that organization was not enough. We saw that busyness would not turn the trick. We then decided to try something else. We have not quit trying it yet. We were and are going to compete with the world, to put on shows. We would have moving pictures. We would have slides. We would have gymnastics. We would have swimming pools. We would attract the world by "singspirations," by all sorts of musical instruments, by singing saws, by marimbas, by trombones, by trumpets, by orchestras. However, in this also, the Holy Spirit taught us soon enough that that was not the way.

There is no church in the land that can compete with Hollywood. We cannot act like Greta Garbo and Clark Gable. We dare not go in for the stuff which engages them. We found out that shows would not work. You talk about rice Christians out there in China—I should not give you very much for all the people that you can get to church by some sort of a show. It is a definite reproach on the drawing power of the gospel. It is a definite reproach on the name, the fame, the attractiveness of the Lord Jesus Christ. It is a definite slap in the face to the presence and power of the Holy Spirit. Anybody who thinks that the church needs shows to attract people to the proclamation of the truth which is in Christ Jesus, is definitely lacking the Holy Ghost.

The Source for Power

Let us, however, hasten on to the second word. Here is the source of power. You know, each of you, only too well, what I am going to say. The all-pervading, the all-controlling, the all-achieving Holy Spirit is the only source of power. It is not in our schools. It is not in our churches. It is not in our organizations. It is not in our separation. It is not in our busyness. It is not in our attrac-

tions. It is not in our programs. It is purely, simply, solely, entirely, the Holy Spirit who gives this power to do exploits for God, to promote the interests of God's kingdom, to overcome Satan, to win the lost round about us. There is no separating of spiritual power from the Holy Spirit. It is not power. It is the Holy Spirit. You cannot have power without the Holy Spirit. You cannot have the Holy Spirit without being flooded by Heaven's power.

The next item in this source of power is a matter of considerable disputation. There it is, though. Argue all you want to about it. Debate over it all you please. Call it by any sort of name that may suggest itself to you, say fanaticism, say "Holy Rollerism," say Four Square Gospelism, just title it anything you please, so long as you go after it. The Bible teaches, Christian biography proves, that there is such a thing as an experience with the Holy Spirit separate, apart, subsequent to salvation. If this be treason, make the most of it. It is true. The mere fact that so many have not experienced this influx of grace does not make any nevermind. If you do not believe me, argue with Paul. If you do not agree with me, argue with Wesley. If you do not admit this, discuss it with Francis of Assisi. If you refuse to admit it, debate it over with George Whitfield, with Charles G. Finney, with Paul Rader. If you do not believe me, you give the lie to Pentecost, to every Pentecostal experience that has come to pass in the activities and affairs of God's people through the past ages of Christendom.

If I read my Bible correctly, and I am sure that on this point I do, even as you do, the power of the Holy Spirit, the presence of the Holy Spirit, was the definite, indubitable gift of God to every Christian, to every child of God, back yonder in the story of the Bible. The promise still is, however, "Repent, and be baptized every one of you in the name of the Lord Jesus Christ, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:28-29). The promise was and is, "Christ hath redeemed us from the curse of the law, being made a curse for us; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." In the apostolic days, by apostolic testimony, by the clearly understandable declaration of God's Word, by the unavoidable revelation of the Bible, the Holy Spirit was not only given to the apostles but to every one who loved and claimed the Lord Jesus Christ in the pardon of sin.

Beloved, will you agree with me when I hasten on to the last sub-point in this point, the source of power, the promise of the Spirit, the gift of God, the blessing of God, this Pentecostal experience, is for you and for me just as definitely as it was for Paul, for Peter, for James, for John, for the hundred and twenty in Jerusalem, for the twelve in Ephesus, for those in the fourth chapter of Acts. May I repeat pressingly, and thank God in being able to do it, that the source of this power is not education, is not superlative talent, is not personality. It is entirely and altogether of, in, through, by the Holy Spirit. He is the same for you, for me; the same Holy Spirit who has been working in the hearts and lives of God's people through the ages.

The next thing in this story is the scope of that power, how that power works in our lives. Why should we go back to the Holy Spirit anyway? Why should not we go out and multiply organization? Why not advertise more? Why not put on more drives? Why not have more pastors, more evangelists, more books, more tracts? Because, my dear friends, the generations of the servants of the cross have proved beyond cavil that it is only the Holy Spirit who can give us what we need

for what needs to be done in the upbuilding of God's kingdom's program.

The Scope of Holy Spirit Power

What will the Holy Spirit do? He will do three things always, three basic, three absolutely essential things. First, He will give us the program for Christian service. I say to you, I thank God that my call to the ministry came in the quietness of my soul when the Holy Spirit dealt with me. It was not some great, overwhelming, sweeping emotional power. It was not some extraordinary enthusiastic drive. Whatever your opinion may be on all of this, you will agree with me hands down, that the Holy Spirit is the only One who can give us the real program for Christian service.

First, the program must be worthy of God. God is not magnified by our small buildings. God is not magnified by our little picaresque programs. God is not magnified by our half-empty churches. God is not magnified by our niggardly giving. God is not magnified by what we call revivals that so seldom result in the salvation of even half a hundred sinners. No, the program must be as great as God himself. We must strengthen our stakes and lengthen our cords. We must attempt, and in God's strength, do the impossible.

Second, the Holy Spirit will give us a program that will be of benefit to ourselves. Beloved, you who are engaged in Christian service, whether it be evangelism, pastoral work, Sunday School teaching, distribution of tracts, or anything else—if the work you are doing does not draw you closer to God, making you a better Christian, it is not of God. It is of Satan. The very activities that you are engaged in in the name of the Lord must be the means of growth in your soul, or they cannot be blessed of the Holy Spirit. You are not led into them by the Holy Spirit, if they do not make you a better Christian.

The Holy Spirit will give us a program not only worthy of God, not only of benefit to ourselves, but of superlative blessing to everybody whom we touch. If we go out to witness in the Holy Spirit, we shall not antagonize very many of God's spiritual people. If we preach in the demonstration of the Spirit, we are not going to split churches. If we conduct revivals in the Holy Spirit, we are not going to bring the blessed name of evangelism to shame. Everything that we engage in will result in drawing souls round about us, especially the souls of our fellow Christians, closer to God and to the Lord Jesus Christ. If what you do pushes people away from the Lord, away from the church, you may take it for granted that the blessing of God is not upon it. I beseech you, search your hearts, search your motives, search your plans, search everything that you are doing, to find the fault, the flaw. Correct it. God will do the rest.

The second item in the scope of this power is not only the program for Christian service, but also preparation for the same. The only One who can cleanse us is the Holy Spirit, by the application of the shed blood of the blessed Son of God. The only One who can separate us unto the service of the Lord, making us, keeping us, pure and holy, is the Holy Ghost. I sincerely wish I had hours instead of these fleeting minutes to press these points upon you. You do not have the faintest idea of the Hell that I went through after I became a Christian—not before. I was not much concerned about these things before. After I accepted the Lord Jesus Christ as my personal Saviour, believed that I was a Christian, I had a terrible time, with my background, with the strivings of my flesh, with my early training pulling at me, trying awfully hard to drive me away from God. Foolishly I strove to fight sin and Satan in my own strength. Oh, God be praised for that day when I read in my Bible

(Continued on Page 7)

Back to the Holy Spirit for Power

(Continued from Page 6)

the assurance of the Apostle Paul. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His own good pleasure" (Phil. 2:12-13). God be eternally praised for that day in my Christian life when I learned that even though I was a child of God, in my own strength I was no match for Satan, but even Satan was no match for the Holy Ghost. I learned then and there, and it has stayed with me. (God grant that it may be through my lifetime!) that the Holy Spirit would fight my battles if I gave Him a chance. I learned that if I depended upon Him, if I did His will, if I abode in His presence, He would do the rest.

First of all in this preparation for Christian service, there will come clearness of vision, an extraordinary perception of God, of the plan of salvation, of God's relationship to men, of men's relationship to God. It will do more for us than all the seminaries, than all the commentaries, than all the lexicons, than all the studying put together. God will open our eyes to the beauties of His law. God will unveil our souls to our responsibilities, first to Him, then to a world round about us.

Second, the preparation for Christian service, as the Holy Spirit works upon us, will create within us a spiritual discipline. It will not be rigorous. It will not be a hardship. It will not seem only a duty. It will not be a sad responsibility. It will be a Christian discipline that, in the name of the Lord Jesus Christ, for the sake of its own vigor and purity, enjoys denying itself. How desperately we need this development of Christian character ourselves, and in our churches, you be the judges. There is one dreadful element that is particularly lacking. It seems that our people do not have any more sense of personal discipline than as though they were literal physical, mental, moral, spiritual babies. Oh, how necessary this discipline is before we can become spiritual athletes!

Hear me! I have said this from one end of this continent to the other. I say it with my heart on my lips. I say it with my soul coming out through my eyes in tears. Hear me! I would rather have people say about me what my wife said about Gipsy Smith, than to have everything God can give me, Heaven included. If that be sin, God forgive me. I mean every word of it, honestly, sincerely. She said, "Every time that man steps into the pulpit, it is like the Lord Jesus Christ. He shines for Jesus." Surely, I want to be a great preacher. If I told you I did not, I would be a liar, and a fool. Everyone of you would know better. Certainly I want to be a great preacher. Certainly I want to be a great orator. Certainly I want to be able to sway congregations. Certainly I want to be able to quote pages of God's Word. Certainly I want to be the master of assemblies. But far greater than all these things put together, I want to be a Christian, a man shining for Jesus, clean, holy, pure, upright, so that the testimony of my life will be infinitely purer, infinitely greater, than the testimony of my lips.

The third thing in the scope of this power will be, not only the preparation for Christian service, not only the program of Christian service, but also power in Christian service. We need that. We desperately need that. We definitely need that. We all need that. We all need that! All of our efforts are as tinkling brass and sounding cymbal without that. Oh, how our hearts cry out to God for this power. Oh, what revolutionary changes there would be in our ministries if we were immersed in that power, if that power were flowing through us.

First, there would be power in the understanding of the needs of the world. What does this world need? Does it need more

prophecy? Does it need more preaching about the second coming of our Lord and Saviour? Does it need more warning against definite sins? We stand before our classes. We stand before our schools. We are in our homes. We are on the streets. We preach, many of us. Some of us head up schools, as do these blessed men of God here at Biola. What shall we tell them? What shall we give these people? What do they need? What is it that they want from God that we can pass on to them? I do not know. These dear men, whose shoes I am not worthy to lick, let alone to latch, do not know. But there is One who does know. The Holy Spirit knows. He will reveal to us the very innermost secrets of the hearts of people. Even in my own poor ministry, even in my own brief ministry, time and again, I have had folks come to me to say, "You preached to me tonight." I did not know them from Adam's off ox. I did not know their names, knew nothing about them. The Holy Spirit knew. The Holy Spirit had put the words and thoughts on my lips.

Not only will there be power for Christian service in understanding the need of the world, but also power in understanding the supply of God for that world, in comprehending the message of salvation for lost souls, in being able rightly to divide the Word of Truth. Hear me! I am not boasting, even though it may sound like it. Jews are almost like this, especially those reared under the same circumstances in which I was brought up. I know English, Russian, Jewish, German, Latin, Hebrew, Greek, a bit of Spanish. But that is not enough. I spent three years in a seminary in Fort Worth, Texas. Thank God for those wonderful years. But that is not enough. Send your children to John Brown University, to Bob Jones College. They need it. They will get the best of everything there.

But if you want to really understand the Word of God, the message of salvation, the depth of it, the height of it, the length of it, the breadth of it, you must have the Teacher who never graduated from any seminary. You must have the Teacher who does not pass out a diploma. You must have the Teacher who does not mark term papers. You must have the Holy Spirit. That we understand. That we all know. That we are all agreed upon. That is very easy to explain. The Holy Spirit causes us to realize the needs of the world. He leads us to recognize the message of salvation.

But here is one thing which I know, yet which I cannot understand. The Holy Spirit places Himself alongside of us and of our humble lives. He adds His power to our programs, to our preaching, to our teaching, to our witness-bearing. By His presence, by His power, He makes our stuttering, stammering tongues, our lackadaisical efforts, mighty unto the pulling down of the strongholds of sin. Do not ask me how He does it. I do not know. Thank God. I do not have to know. All I have to do is let Him have His way with me, and He will do the rest. I do not have to ask the whys and wherefores of all of the Spirit's workings. I should hate to have a God that I could completely understand. I should hate to have a God that some professor could put on a blackboard and prove by the A equals B equals C process of algebra or geometry. He would be a mighty small God if that were true. This I know. The power of the Holy Spirit, added to our efforts, will do the mighty works of God in and through our lives.

The Secret of Power

We come to the last word. I have told you about the search for power. I have told you about the source of power. I have told you about the scope of power. Now, I call your attention to the secret of power. What must we do to obtain this mighty power? "Ye

shall receive power, after the Holy Ghost is come upon you; and ye shall be witnesses unto me." What must any of us do to be filled with the Holy Spirit? We must do three things. They are simple things. They are clear things. They are universal things. We must do them ere we can hope to be flooded with the power from on High. The apostles had to step out on them. Every child of God has to comply with them.

First, there must be a searching of heart constantly. No unconfessed, unforgiven sin must be permitted to abide in our souls throughout the duration of a single day. Yes, we may stumble. Yes, we may fall by the wayside. Yes, we may backslide. Yes, we may drift away from God. Yes, we may grieve God. But, thank God, there is a provision made for every one of us, so that by the confessing of our sins, we are constantly cleansed and kept cleansed from all unrighteousness. There must be a sincere searching of the heart constantly.

Then, there must be a surrender of the self, of the life, consistently. Day by day, day after day, morning, noon, night, upon every thought of it, upon every consideration of it, upon every hearing and stirring of it, upon every reading of it, we must say to God, we must mean it, "As much as in me is, here are the ways of my life; here are the keys to every room of my existence. Take them over, Lord Jesus. Work out Your will in my life." That must be a consistent practice for every one of us. We are so constituted that we are like Indian givers. We give ourselves to God, but we have all sorts of strings attached to our gifts. These strings must be cut. The surrender must be consistently complete.

The third thing leads us one step further. Not only must there be a searching of the heart constantly; not only must there be a surrender of the heart, of the soul, of the life, consistently; but there must be a serving of God consecratedly. To the glory of God, using opportunities, making opportunities, in the study of God's Word, in rebuking sin, in prayer, in giving of our means, in witness-bearing, in teaching, in preaching, in the offices that we hold, in supplying of the where-withal to the soldiers of the cross on the far-flung missionary fields, our ultimate object must be the coronation of the blessed Son of God. We must serve God without cessation.

When we do these three things: constantly search our hearts, consistently surrender our lives, consecratedly serve our Lord, then, the guarantee of God's Word is backed up by every drop of Christ's precious blood, sealed by the agony of Calvary's cross, that we too will know the fullness of God's Holy Spirit. My earnest prayer, coming from the depths of my heart, for myself, for you all, is this: God grant each of us the grace, the wisdom, the power, to make that complete definite devoted surrender to God, letting the Holy Spirit have all of His way with us. God grant it for Christ's sake. Amen.

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The Man Who Ran From God

(Continued from Page 1)

thee; but the night shineth as the day: the darkness and the light are both alike to thee" (Psalms 139:8-12). Thus we sing, "You cannot hide from God."

In spite of man's knowledge that he cannot hide from God, man often plays the part of a fool, as did Adam and Eve, as did Jonah. Man tries to run from God.

Think of it: a servant of God—a man called to preach and represent God; a man with an understanding of the ridiculousness of running from God; Jonah by name—in spite of all the aforementioned, picks up bag and baggage and sprints off from God!

In considering Jonah in his foolhardy journey, please remember that all of Jonah's posterity were not buried when Jonah was buried. Possibly some of us in this building tonight are flesh of his flesh, bone of his bone, on this score of running from God. No doubt, some who hear me tonight are, even now, running from God. May God in love and tender mercy deal with you tonight, to make you halt; may He stop you and arrest you in your rush away from God and make you start a rush toward God.

Let us consider the man who ran from God as to (1) his call, (2) his commission, (3) his consideration or choice, and (4) his compensation.

I. Jonah's Call

God's voice to Jonah, God's call of Jonah to a work and a task, to an honored and privileged position, was different from God's call to Moses in many ways. Moses was called in the burning bush, you remember (Exod. 3:2-14). Jonah's call was different, first, because it was a direct voice, apart from any unusual manifestation or display. It was different in that his call was to work among Gentiles—the people of Nineveh. Moses was called to a work among God's people. Jonah was called to denounce sin, prophesying judgment on sinners. Moses was called to deliver God's people and denounce the sins of Pharaoh and his hosts.

The call of Jonah was different from the call of Isaiah. Isaiah had a privileged vision, and then heard God's voice (Isa. 6:1-8).

The call of Jonah was different from Joseph's call. Joseph was called in a dream.

The call of Jonah was different from the call of Samuel. Samuel was only a lad when called, and he needed direction by the priest, Eli (1 Sam. 3).

The call of Jonah was different from the call of Saul of Tarsus. Saul was stricken down on the road to Damascus (Acts 9).

Thus we may conclude that God calls different men to different tasks, and that God calls different men in different ways. One He calls through a burning bush; another in a vision, another in a

dream, still another by affliction and calamity. Yet God's calls are always in harmony with the Scriptures. God never calls contrary to His Word, which gives His fore-ordained and determined plan for all eternity as well as all ages. Ephesians 4:11-13, 16 says, "And he gave some, apostles; and some prophets; and some evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. . . . From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

We may further deduct that God calls busy men, energetic men, active men. God has no place for lazy men. Don't forget it; God does not call men into the ministry or into any other position in His service because they were unable to do anything else. God calls busy men and qualifies them for the position in which He wants them to serve.

Moses was busy with the flocks in the field; so was David; so was Joseph. Peter, James and John of the apostles, were fishermen. Matthew was a publican.

Then note further that God often calls the common man. God does not permit that man to remain common, but God does see to it that the called man remains humble (1 Cor. 4:26-29).

Of Peter and John we read, in Acts 4:13, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."

Make no error about it: when God calls, He qualifies the called to fill the bill!

Even when God calls the elite (and Saul of Tarsus might be considered that), God qualifies the called to do His work and will. Thus Paul said of his experience with God, when God was getting him ready for his work as a chosen vessel to the Gentiles, "But when it pleased God, who separated me from my mother's womb, (Continued on Page 8)

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The Man Who Ran From God

(Continued from Page 7)
and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days" (Gal. 1:15-18).

Dear friend, if God is calling you, if the Holy Spirit is disturbing your heart, if you are being challenged to be a soul winner, a teacher, a preacher, a missionary, or anything else—don't plead, "I can't!" Say, "I'll surrender; I'll yield; I'll go where you want me to go!" Plead God's qualifying grace, and get started on the way. God will supply your needs. Did He not say to Paul, "My grace is sufficient for thee: for my strength is made perfect in weakness"? And Paul answered, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (II Cor. 12:9).

If you CANNOT, then God CAN. Until you die to self-sufficiency—He won't live in you in power. Let go and let God.

Well, Jonah ran from God's call, just as many are running today. Saint of God, stop it! Halt your fleeing; you will never get away from God. Lost man, lost woman, cease your running from God. Stop it now! You will never get away from God. The farther you continue in your running, the more your troubles will accumulate. If you have not already been in the belly of the whale, you will be, if you don't stop. Turn from sin to Jesus today!

II. Jonah's Commission

Jonah, called of God, was commissioned. Jonah 1:2 tells us that God said to Jonah, "Arise, go to Ninevah, that great city, and cry against it; for their wickedness is come up before me."

"Arise!" was to be the message of Jonah. Some people today need to do that. Some saints are on a sit-down strike. Some know it; others aren't aware of the fact that they are. On-lookers, well-wishers, back-seat drivers—oh, God help every blood-bought child of God to arise, especially in this hour of night, ere the midnight cry is heard, "Behold, the bridegroom cometh!"

Then, may God help us to hear His voice saying, "Go!" First you heard Him say, "Come unto me," or "Come and see!" Then immediately after your sins were pardoned, you heard, "Go!" That is the urge that swelled in your breast when Christ became yours. What have you done about it? God forgive you if you have lost your first love. If you have lost that love, may you repent and once again "go ye therefore and teach [make disciples of, or win] all nations."

The commission to Jonah to "arise and go to Ninevah" included an approach, a delivery, a declaration—a manifestation on his part. "Cry against it!" Fathom that commission, "Cry against it."

The city of Ninevah was no small place. It "was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried and said, Yet forty days and Ninevah shall be overthrown" (Jonah 3:3-4). A host of people lived in the city, "sixscore thousand persons" (Jonah 4:11). Yes, 120,000 people lived in the city. How tragic that they could not discern between their right hand and their left hand" (Jonah 4:11). The wickedness, the sin, the dirt, the uncleanness, the idolatry, the filth—the ungodliness was sky high. God said of their sins, "...for their wickedness is come up before me" (Jonah 1:2).

Now we do not know, with all finality, why Jonah took his run-out. We do know that he was a Jew. His father was Amittai. He, a Jew, knew the law. Possibly he did not want to have anything to do with a Gentile people. However, it is not very probable that he was undertaking to keep any law of God, in spite of what Deuteronomy 7:1-6 says. Jonah told the mariners the reason for the

troubled sea, and told them what needed to be done to quiet the sea. "And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you" (Jonah 1:12).

If his sincere desire to keep the law had been his motive for boarding the ship at Joppa for Tarshish, he could easily have recommended a right-about-face for the port of embarkation. But Jonah had willfully and intentionally disobeyed God. Jonah was running, fleeing from God's call and commission to "Arise, go to Ninevah." For personal reasons—possibly because he was a bigoted Jew, possibly because he had some Pharisee in him—he chose to run from God, and refused to minister to Gentiles. He might have been a coward. Maybe he feared the wicked people of Ninevah; very likely he did. Many run today because they have hearts like a Pharisee—they are too good to lift up the scarlet woman, too clean to soil righteous robes ministering to sinners. May God help us to be "a friend of sinners." May God help us to lift them up. May God help us to love them to Jesus.

Had a merchant seaman not loved a wayward Chinese lad, a stowaway, China might today have been robbed of her great First Lady and two other God-fearing, lovely Christian women who now stand by the side of the leaders of China. The three girls were daughters of the vagabond, sinful Chinese lad who, won to Jesus and educated in America, went back to China to bless the nation personally and through his children.

May the Lord help us not to run for fear. Truly we are weak. Yes, we are unworthy. Certainly the best we have to offer is puny, small and insignificant. But if He commands, "Give ye them to eat," let us bring our all, even if it be only five loaves and two fishes. He can, He will do the rest. So may He breathe His power upon us; may He help us never to run.

Oh, dear lost friend, don't fear the life in Christ! He will provide all you need to live. He will supply. He is sufficient. Regardless of your habits, your sins, your shortcomings, Jesus will enable you to let your light shine before men after you are saved. Don't fear! Turn from sin to Jesus. Has he promised, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13). Claim His promise in II Peter 2:9, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

III. Jonah's Consideration and Choice

Next we find Jonah's consideration, his commitment, his choice: "And Jonah rose up to flee." What a mistake! What a tragedy! What an error! What a calamity! Ascend into Heaven, make your bed in Hell, take the wings of the morning, dwell in the uttermost parts of the sea, plead for darkness, yea the darkest night—yet you cannot flee from God. Truly, "Even there shall thy hand lead me, and thy right hand shall hold me" (Psa. 139:10). "Whither shall I go from the Spirit?" (Psa. 139:7). Nowhere! The place cannot be found where you may hide from God. "Or whither shall I flee from thy presence?" (Psa. 139:7). It can't be done!

Face God's call! Obey his commission, His command. Consider the folly of running. Don't do it!

But Jonah did run, as many are running today. All of evil and hell didn't reach him, however, at first. First, he must exhaust some of the patience of God. He must reject some of God's mercy. So he rode in a boat with some heathen men. He tried to sleep off his sinfulness. Maybe he did sleep, but it certainly could not have been a healthy sleep. The storm

got worse. That is what happens when you try to drown your conscience with our sins. The truth must be admitted. Sin must be exposed. The mariners were not fools. They knew there was a snake in the woodpile. Even sinners, even the heathen, see and understand the handwriting on the wall. The cries of the sailors to their gods availed nothing. They aroused the sleeping Jonah. "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not" (Jonah 1:6).

"Be sure your sins will find you out." That is God's ineradicable law, and Jonah was no exception. Neither are you. "So they cast lots, and the lot fell upon Jonah" (Jonah 1:7). "Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?" When Jonah answered that by saying, "I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land," "Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them" (Jonah 1:8-10).

The sinners rebuked Jonah. "You fool, you silly person, don't you know you can't get by with such folly? they might have said. But 'What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.' The answer from Jonah came back, 'Take me up, and cast me forth into the sea; so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you' (Jonah 1:11-12).

But the sinners did not follow God's message, at first. Even a backslider sometimes utters truth! The mariners, in trouble, continued in trouble until they did what God said to do. Their prayers now addressed to the true God, they cried, "We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, has done as it pleased thee" (verse 14).

But sin was in the camp. It had to go. The Achan must go into the sea. God help us to see we must turn from sin! We must forsake sin; yea, we must repent of sin, or God will continue His wrath upon us. Sinners, won't you believe on the Son and accept Christ? If you trust Him, God's wrath, calamity, trouble, havoc—the heartache and headache of sin will pass. God's wrath will be withdrawn. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:18, 36).

Hasten! Do it now! The mariners did what they needed to do. "They took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows" (Jonah 1:15-16).

Sin goes out; peace, calm, happiness, joy and fellowship with God come in, when Christ becomes your Saviour.

But let us return to the man who ran from God. He is in the boisterous sea; but God will not forsake him. "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights" (Jonah 1:17).

IV. Jonah's Compensation

What a compensation, what a consequence for running from God—in the belly of a whale! The whale, as Christ called it again in Matthew 12:39-41, swallowed Jonah. It symbolizes Hell for sinners. That is the end for sinners; make no mistake about it! That is the end, and there is no release, if you are lost. Remember how Abraham told the rich man in Hell, "Between us and you there is a great gulf fixed: so that they which would pass from

hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:26). That is finality for the lost, the unredeemed, the sinners, the unregenerate, the wicked who are running from God. Yea, that is the compensation for rejecting Christ, the call of God, the command of God to "Repent ye," for ignoring the direction of God to "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

The great fish or whale that swallowed Jonah, who is a type of believers, symbolizes the grave from which some day we shall come forth as did Jesus. (That is, if we are not raptured before our bodies taste death.) "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (I Cor. 15:51-53). God will not leave our bodies in the graves. They shall come forth, as we are told in I John 3:2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

But still further, the whale or great fish in Jonah's experience symbolizes the death, burial and resurrection of Jesus. Yes, "As Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 12:40).

The sign for us, is in this hour, is in the sign of Jonah—the resurrection of Christ. Men must accept it; men must believe it. If they don't, they cannot be saved, for we read in Romans 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." God hath raised Christ from the dead, even as God raised Jonah out of the belly of the whale. He was "put to death in the flesh, but quickened by the Spirit" (I Peter 3:18).

Jonah in the belly of the whale is a picture of what the sin of running from God will bring.

Thus in misery, heartache and despair, Jonah, realizing his folly and mistake in running from God, prays to God. What a prayer! "I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy bil-

lows and they waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet has thou brought up my life from corruption, O Lord my god. When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord" (Jonah 2:2-9).

God hears earnest sin-confessing and the honest wailings of backslidden believers for "The Lord spake unto the fish, and it vomited out Jonah upon the dry land" (Jonah 2:10).

Yes, God does hear repentant sinners. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). Romans 10:13 says, "For whosoever shall call upon the name of the Lord shall be saved."

Dear believer, have you drifted from God? Are you in the belly of the whale? If so, remember that "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9). The Lord will hear. But remember, the call stands. Yes, the commission is to be heeded. The consideration must be filial and complete obedience. Then the reaping, please God, will be the winning of the unregenerate to Christ. Jesus has promised, "Follow me, and I will make you to become fishers of men" (Matt. 4:19). Let us claim that promise!

Call, cry in repentance, saint or sinner, and God will hear.

Do it tonight, dear sinner friend! You cannot get along without God. You have tried it. You have landed in the belly of the whale, haven't you? Financial reverses, bad health, calamities, and deaths—all these may be the belly of the whale. Look to God for mercy, not for justice. Cry out to Him, pleading the Redeemer's blood. God will forgive! Trust Jesus and Jesus alone, as best you know how. Do it now!

If you don't, I warn you there is a Hell awaiting. "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17).

On the other hand, the Lord with open arms waits to receive you if you will plead for a cleansing. Do it now, as we sing "Just As I Am."



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